

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XI.]

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[No. 9.]

DEAR SIR: I send a few extracts, which I hope will be none the worse for coming from Non-Episcopalians "*fas est ab hoste doceri.*" Use all of them, a part of them, or none of them, as you see best, for the Spirit of Missions; but I think a corner occasionally filled with such common-sense language could not fail to do good.

Yours truly,

*From an Address at the 18th Anniversary of the Home Missionary Society.
By Rev. Mr. Baldwin.*

"But, sir, the Missionary work in the West is not *all* light and joy. Your pioneers, at least, in this work, are exposed to the burning sun, the driving storm, the piercing blast. They have to penetrate unbroken forests, plunge into swollen streams, traverse inundated bottoms, and breathe the deadly miasma. Sometimes, too, they make their bed at night in the deep gloom of the forest; or, bewildered in the driving snows of the prairie, like the lamented Brich, sit down and die, and become the food of wolves! Or, like the devoted Sabbath School Missionary, Hawley, benumbed by the blasts of winter, sink into a watery grave. Oh! that dark forest, where we took him from his watery bed—that turbid river where he lay—that grave which we dug upon its banks—and the prayer that we offered, and the emotions that we felt, as we committed his remains to their mother earth!

The fever, too, often lays your Missionaries low, among strangers or in their own rude dwellings; or their

families are prostrated by sickness, caused by exposures incident to their work. The world may be ignorant of their case. For obvious reasons, they cannot, like the Missionary among the heathen, spread out their true condition in all its details, that it may pass under the eye of the Churches, and awaken universal sympathy, and call forth earnest prayer in their behalf.

If such details are spread out at all, upon the pages of the Home Missionary, perhaps it is without a name, or date, or locality. There is no *obvious point* where Christian sympathy can centre; and in this very *indefiniteness*, it is in a great measure dissipated. Hence, as a general fact, the Missionary must either suffer in silence, or pour his tale of sorrow upon the ear of private friendship. Oh, sir, the West is full of these unwritten, or rather *unpublished* tales! The unbidden tear has been silently wiped away—the bleeding heart has poured forth its bitterness in secret places, and the agonizing prayer died upon the passing breeze, and all have vanished!

From an Address at the 18th Anniversary of the American Home Missionary Society. By Rev. William M. Rogers.

What art the wants of the West? They are the same with our own. They are the wants of sinful men requiring a Redeemer. The population of the valley is mainly composed of an emigration which has carried Westward a representation of every commonwealth at the East, each proceeding on its own parallel of latitude, with the peculiarities of its birth-place; while the uniformity of the current has been broken by the ease of communication with every point of the great West. Men are there what they are here. New England is renewed in Ohio and Michigan; Virginia in Arkansas; at the same time that the North and the South are more blended together than at home. I can find no fitter emblem of Western population than the Father of Rivers himself, stretching his thousand arms from the Alleghanies to the Rocky Mountains, and rolling by bog, and bluff, and prairie, and bearing away the taint and colouring of each, with the rift of the forest, the wreck of the log cabin, or the raft, the carcasses of animals, and snags and sawyers, and all other unmentionable things commingled with his yellow waters, at the same time that there is science and religion floating above them all.

Stand at the levee of any Western port, and as the boat discharges its motley crowd of passengers, you may note the Dutchman, like a steamer, smoking as he goes; the Frenchman in his wooden shoes; the Yankee cyphering in his head; with the Hivite, the Perizzite, the Jebusite, who are all there to possess the land. At home, each moved in a fixed circle, whose habits, and thoughts, and principles were definitely determined. But here, separated from the past, they are thrown together, a heterogeneous mass of fragments. We know that rock is nothing but sand consolidated, and sand rock disintegrated. At the East, society is the rock; at the West, sand. What we want, is a pressure like the everlasting mountains, which shall consolidate the sand into rock again, and

make it the foundation stones of a world. That power we can find, for the East or the West, no where else than in knowledge and religion. The hopes and happiness of a man in every relation of life, domestic, social, civil and spiritual, all rest on these. There is none other security for our country, or for the soul, than the knowledge and the fear of God.

* * * *

The ministry proceeding from this society, is a permanent agency, and this is a matter of essential importance. They do not pass over the broad valley to turn the furrow where no one will plant the seed, to sow the seed where no one will gather the harvest, or to gather the harvest, and let it rot in the garner. They are on the ground, and they stay there. They become a part of the West. They mingle the knowledge and life of their own souls with the spirit and usages, and principles and institutions of the forming West, and give it a higher vitality. Much has been said of sending books to the West, and I have not an objection to so wise a course; but I had rather depend upon the living preacher. Men will hear when they will not read. You may send out "Doddridge's Rise and Progress," but if I could, I should rather send out Doddridge himself. You may circulate "Baxter's Call," but I should prefer the old Puritan himself; or if I cannot have him, his spirit in the living preacher.

And this is the object of this Society. It meets most admirably the wants of the West, by a living ministry, because, wherever the ministry is established, the Church, the Sabbath-School, the Day-School, and all the institutions which are indispensable to the welfare of a people, in time and eternity, follow of course.

This Society has chosen the ministry, because Christ Himself has chosen it as His own divinely appointed means to the conversion of man. Any scheme which attempts to provide for the social and moral wants of man, without the ministry, and which would hamper or undervalue it, must come to nought. God is not with His Church now in the form of miracles, or incarnate in His Son, to quell her foes, and give her victory. The nearest approach to a Saviour, present and visible, is in the ministry of His choice. "He

that receiveth you, receiveth me." Here is strength, here the right arm of God for the conversion of a world.

From an Address at the 18th Anniversary of the American Home Missionary Society. By Professor Stowe.

But some say, "Why does not the West maintain its own missions? There is wealth enough there, and abundant resources." So, in China, there is wealth enough, and abundant resources—and why do not the Chinese sustain their own missions? Whatever may be the wealth of the West, I know there is comparatively little of it in our Churches; that nine-tenths of our Churches are obliged to apply for aid to the Home Missionary Society, and that they really need all the aid they get. There is some mistake about the wealth of the West. It is true, the soil is rich, and the resources abundant; but except in the great thoroughfares, which are very few compared with the extent of the country, there is very little money; all manufactured articles are very dear, and it is almost impossible to turn produce to any

advantage. Many a wealthy farmer in the interior finds it extremely difficult to realize money enough to pay his taxes and to clothe his family. Make the calculation. A pair of shoes costs a dollar and a half; and to pay for them he must carry corn over muddy roads twenty or twenty-five miles, and sell it for eight cents a bushel. One pair of shoes, then, costs a hard day's work for himself and two horses, and eighteen or twenty bushels of corn besides. Supposing a man has eight or ten children, after clothing them all at that rate, and paying his taxes, how much money will he have left to pay his minister's salary, or help clothe his minister's children? Corn, wheat, pork, wood, he has in abundance, and of these he freely gives; but cloth, leather, books, medicines, money, he has none to spare, and these must be had from abroad. You must help us a little longer, and then we will pay you for it by helping our neighbors who will spring up still farther in the West; just as the European churches helped you in your infancy, and now you are paying them by helping us at the West.

Missions (GENERALLY) in the West.

Illinois.

Rushville—Rev. R. J. WALKER.

I was not aware, until I had received the "Spirit of Missions" for June, that any other report was wished from the Missionaries, beside the alphabetical one referred to on the cover of the Spirit of Missions; so far from my having nothing of interest to communicate respecting this station, I believe there is not one in the valley of the Mississippi in a more flourishing condition, or of which it can be said more truly, "The hand of the Lord hath wrought this."

On the 8th of June, 1845, I was ordained a Deacon in the Chapel of Jubilee College, and the next day set out for Rushville, about 90 miles south of the College, passing through several

towns and villages on my way, all destitute of the services of the church, and quietly yielded up to the different sects and heresies and schisms which deluge this western land.

On reaching Rushville, I found a few poor dispirited Episcopalians, driven into a corner, without a pastor for five years, and almost, as a congregation, on the point of becoming extinct. What do I see at present on the Sabbath-day? A church almost overflowing with attentive and devout worshippers and hearers—every sound of reproach against our church is hushed throughout the town and neighborhood, no man saying aught against us—every one I meet greeting me with smiles, and a warm shake of the hand, wishing me to call and see their families, and wishing me God speed in my work.

Every alternate Sabbath I hold services and preach in Beardstown, a town twelve miles from Rushville, and on the Illinois river, (it is destined to become one day a place of great commercial importance,) the attendance has increased from 30 to about 200. The court house where I preach is now scarcely able to contain the congregation; and in another year we hope to have a church edifice erected. Here, again, the people vie with each other in showing me kindness. Many of my warmest friends and constant hearers are not Episcopalians; but their old prejudices are fast dying away, and some of them contribute to my support, and express an anxious desire for me to remain in this station.

Pittsfield, in Pike county, is about 45 miles from Rushville. I have visited it three times, and preached, and held services both on the Sabbath and on week days in the Court House—attendance good on every occasion, and great anxiety evinced to have the stated services of a Missionary. At this place there are about twenty Episcopalians; and I deem it a duty and a privilege to visit them as often as my other duties will permit. On my last visit I baptized three infants; the father of one of them is an Irishman; he resides five miles from Pittsfield. After a couple of hours riding, and after getting lost in the woods, I discovered him planting corn. Great was the poor man's amazement, when I announced myself to him as a clergyman of the Church. He could scarcely give credit to his senses. At length, when fully persuaded of the truth, he broke forth in such a strain of thanks as completely overwhelmed me—his rich Galway brogue went home to my heart. Guiding me through the woods, we reached his house in about half an hour, when I baptized his infant son. He then called to his side a little daughter, about seven years of age, and opening his Prayer Book, asked her the questions out of her Catechism: she answered nobly. He had taught her himself in the long winter evenings to read, to say her prayers, to know her Catechism. The next evening, at dark, he entered the court house at Pittsfield, having

walked five miles to hear me preach, and returned home the same night on foot. He is a poor, a very poor man, but he loves his Bible and his Prayer Book. Episcopalians of New York, think of this poor Irishman, walking ten miles to enjoy the services of the church, and withhold not your contributions from the Missionary fund.

Many other pleasing incidents could I relate, but I fear I have trespassed too much already on your patience. I have travelled over 300 miles on horseback within the last month, although I am not an *itinerant* Missionary; but I do *itinerate*, nevertheless. I have preached and read the service twelve times within the last three weeks, at places sixty miles apart.

As to my support I say nothing. The Lord will take good care of me: I am not afraid: all I need is more grace to do his work.

May I request you, my dear sir, to make room for this communication in the next number of the Spirit of Missions. What will my friends of St. George's, New York, think of me, (those dear friends, who for three years aided me to enter the ministry,) when they read in the June number, that I have nothing interesting to the church to state.

I ought to have mentioned in its proper place, that every Wednesday evening, in the church at Rushville, I meet the children of the town, (whose parents are members of different religious bodies,) and instruct them in their duty to God, to their parents, and to their country.

Chester—REV. WILLIAM MITCHELL.

This comes to inform you, that the check for \$150, on the North River Bank, was received about the tenth of this month, and your duplicate for the same amount, and of the same date, viz. May 28th, 1846, was not received till the 22d of this month. I find the cause of detention is, (*not one of the letter t's were crossed.*) Consequently, the name Chester was taken for Chilia, and it had been sent to said Post office, and re-mailed from Chilia to Chester, Ill.

Thankful, however, to God that it

reached me in time to save me from sacrificing my very small property. And now I go on in my great work, happy and thankful that I am retained in the good work of planting the Church of Christ in this wide field of usefulness. I have brighter prospects of success than ever. A new place has recently opened to me. One of the oldest settlements in Southern Illinois. Most of the respectable farmers who were Presbyterians, have built a school house, which is used for a church, and have eighty acres of land, and it is chartered by the state for said purposes. The people sent to me a pressing invitation to accept an appointment once a month. I accepted their offer, and when I went among them, found, to my surprise, not one of them had been raised to the Episcopal Church, but were anxiously desirous to understand our services. I have succeeded in furnishing them nine Prayer Books; and as soon as more can be had, and the people are prepared for it, I propose to organize a Parish. I need tracts and small Prayer Books for them. The location is fourteen miles north-east of Chester. My congregations, wherever I go, seem to be on the increase. At one place, in Jackson county, thirty-two communed last month. The arrival of means to live, while engaged in so good a work, caused tears of joy to flow out, and wet this sheet on which I am penning these facts. Oh! that God may incline those who are able, to give us the means to build a Church, at Chester, Ill.

P. S. Do exert your influence, and get some good Churchman in New York to act as our agent to receive funds for a Church at Chester. Let not our strong appeal be made in vain, because your Missionary is unwilling to leave his special work, and come to your city, spending time and means, which he hopes will be saved to the Church by the appeals made from St. Mark's Parish, Chester, Ill. Let your Missionary be cheered in his work, by seeing soon some intimations or donations received for our benefit.

Cannot a box of Prayer and other books be sent to us, for the benefit of the Church in the field of my toil?

Steamboats pass Chester, from Orleans to St. Louis, every week.

We need very much the Note books containing the improved chants of our Church. At Shilo, the new Parish I expect soon to organize, they have a singing society, in which they use two common violins, and the bass viol, and a flute; and if they can obtain the improved chants, through me, it will gain much favor for me and the Church. Do all you can for us.

Wisconsin.

Stillwater—REV. E. A. GREENLEAF.

I was lately informed by Bp. Kemper, that he would be enabled to nominate me as a Missionary of the Board, and by the kindness of the Rev. Mr. Breck, the term of my Missionary salary would be dated from the first of April. My first report, therefore, is due at your office about this time. But as this field is so entirely new, and so recently entered by me, it will not be practicable to make the usual statistical report. I must therefore give you some general idea of this part of the country, and of our present condition and prospects with regard to the church. I am stationed at Stillwater, on the west side of the beautiful Lake St. Croix, about 300 miles above Galena, and 20 miles east of the Falls of St. Anthony. It is only about six years since the first settlement was begun on this lake and river. There are now four saw-mills, and five or six small villages, in all containing about fifteen hundred white inhabitants. The principal business at present is lumbering; yet the country is excellent for farming purposes, and not less than forty or fifty farms are already commenced in this county. Settlers are constantly coming in; and the prospect is fair that the whole tract lying between this and the Mississippi will very soon be occupied by farmers. The soil is good, climate healthy, and having a steamboat navigation, this part of the country affords many facilities to actual settlers. Most of the people here have not had an opportunity of attending public worship since they came into the country, until my arrival here. They are truly like sheep in the wilderness,

with none to bury their dead, to break unto them the bread of life, to speak the word of exhortation, or to encourage them in good ways. The children are growing up unbaptized, and in actual heathenism. I find but few Episcopalians, and but very little encouragement in the way of my support. The people here are very poor, and will find it difficult to support their own families for a few years; but I think they ought not on this account to be deprived of religious privileges. I believe I am the first Missionary who has fairly taken this ground. Since I came, however, a Romish priest has been here, and says he intends to build a chapel in Stillwater and in the rest of these little villages. A Presbyterian minister has also taken a farm about 12 miles from here, intending to labor as a Missionary in this region. I wish it might be understood, that there is here one place in the world where a

Presbyter of our church first occupied the ground. It is my desire and prayer that he may be able to keep it. This region is fast filling up with industrious and permanent inhabitants, and is destined to become at no distant day an important part of this great western country. Will not our church deem it an object worthy of some consideration to keep a single Missionary in this field?

A lot has been presented me by a gentleman in this place for a Chapel and Parsonage. I think we shall be able to furnish lumber for the Chapel, but shall need something for its erection. With the prayers and encouragement of the faithful, the Lord adding his blessing, your Missionary is not without hope of being the instrument of much good in this wilderness. Commending his work to God, and to the favorable regards of those who feel and pray for the waste places of Zion, he labors on in hope.

EXTRACTS FROM LETTERS OF THE BISHOPS HAVING MISSIONARIES.

In forwarding to the office the disposition which in their judgment may best be made of the amount appropriated to the various dioceses by the Committee, the Bishops make some remarks which we think may be profitably read by the friends of the cause.

It is not to be expected, but that in the division between that vast extent of country which is comprehended under the term Domestic Missions, of such an inadequate sum as the receipts of previous years would warrant us to expect, complaint might arise as to the smallness of the sum to individual Dioceses. We are pleased, however, to be able to show by the extracts which follow, that although deep regret is expressed at the amount they have deemed it prudent to apportion, the difficulty under which the Committee labor has been fully realized by those on whom the disappointment falls so heavily. To divide between the fourteen Dioceses, and the country under the supervision of the two Missionary Bishops, a sum very little exceeding \$24,000, is a task of no ordinary difficulty.

The Bishop of Delaware says: "In reply to your official letter of the 21st, requesting on the part of the D. C. my judgment as to the stations proper to be aided in the Diocese of Delaware, and the degree of aid in each case, I would recommend the same stations and appropriations for the year commencing Oct. 1st next, as heretofore."

The Bishop of Alabama: "Your favor of the 21st ult. has been received, and I hasten to notice it. I am very thankful to the Committee for the appropriation to this Diocese. Although I had hoped it would have been more, I will not com-

plain, even though it may happen that some Dioceses which give less than Alabama, should receive more at the hands of the Committee. I know it is impossible to please all, and I am well assured that the Committee are influenced by the sincere desire to do justice to all parties."

The Bishop of Kentucky: "Sorry, very sorry, that your Committee did not feel it in their power to increase our stipend; it sadly cramps us as to *any* expansion: but thankful, very thankful, that they can promise us so much."

The Missionary Bishop of the North West: "I acknowledge the receipt of a letter from your Secretary and General Agent, in which I am informed of certain sums appropriated to the Diocese and territories under my charge. I regret most deeply to find that, while you have taken my very lowest estimate for each individual now at work in Indiana and Wisconsin, you have not allowed one cent for the important vacancies which exist, and several of which, in all probability, could be supplied before Christmas.

Let me ask, as the anxiety of my own mind, and that of my fellow laborers who are near me is very great upon this subject—will you, during any period of the next fiscal year, afford aid to new Missionaries who may come into the field if you have the means? An early and affirmative answer to this question will afford high satisfaction. With respect to Indiana—Fort Wayne, Logansport and Delphi, are now negotiating with Clergymen, and I have much reason to believe that two Clergymen, at least, will be ready to join me in Wisconsin in the course of two or three months. Has any part of the whole Mission before you done more for itself than Wisconsin during the past year? Milwaukee, Southport, Green Bay and St. Sylvanus Point at Nashotah, have become self-supporting, while the Missionaries at Oconomewoc, (Rev. W. Adams,) Aspen and Pine Lake, (Rev. G. Unonius,) do not ask any aid from you."

The Bishop of Missouri: *** "I perceive that the receipts for the past year were \$32,000; and presuming that their distribution of anticipated funds for the next fiscal year is equal and proper, they must be calculating this year on \$20,000 at the utmost. I am grieved exceedingly over this state of things, and pray that the prospect may end better than your appropriation would seem to anticipate.

Last year I received, by circular, from the Board, a list of appropriations for all the Dioceses, and shall be pleased if you will forward me a list for this year, that I may see upon this subject the full action of the Board.

In the wisdom of the Board last year, I fully acquiesced. They could not expand their action for the want of means, and determined only to sustain *outstanding missions*. This crippled our action in Missouri; but I felt with the Board, that honor and good faith required the adoption of such a rule of appropriation. Alas! that we are so delinquent as a Church, that our Missionary Board should now crush outstanding Missions any where.

I say that I presume the distribution of anticipated funds has been equal—if so, I have nothing to say—if not, I must complain. I rejoice in the prosperity of every Diocese; and if my brethren received all the bounty of the Church, I shall rejoice at their success; yet I may mourn at the same time over my crip-

pled condition. After our excellent Missionary Bishops, I think that the Bishop of Missouri has as large, if not larger, claims upon our Board than any other.

1st. His territory is larger than that of any other of his respected brethren.

2d. The Church in his Diocese was immensely in debt when he took charge—\$40,000 being the load which he had to take upon him in this young Diocese.

3d. St. Louis is the only point of any size, and the population of this city is two-thirds Romish.

If it be said that Missouri thus far has done but little for the Missionary Society and therefore should be satisfied with what is given—I answer, that the principle of that Society is, that the strong support the weak. If it be said that St. Louis is a large and growing city, and able therefore to do much—I call your attention again to the debt that I met here, and also to the nature of the population. Yet your agent, the Rev. Mr. Fox, found in no spot visited by him in his tour so much sympathy, evidenced by so large a contribution, as in St. Louis. Christ Church gave him, on almost a moment's notice of his cause, \$250. My trust is, that ere long her annual return may be \$500."****

The Missionary Bishop of the South-West: "I have received your letter informing me of the appropriation made by the Domestic Committee to Arkansas and Texas, for the year commencing 1st Oct. next, and asking my 'judgment of the stations proper to be aided from the amount, and of the degree of aid in each case,' and after giving some time to the consideration of the subject, I offer the following, as the result of my reflections."*****

"IN TEXAS.—I beg to suggest the appointment of *three* new stations, viz. 1, Columbia, Brazoria, and Gulf Prairie; 2, Independence, Brenham, and La Grange; and 3, San Augustine, and Nacogdoches—and the distribution of the appropriation as follows: Matagorda, \$500; Columbia, &c. \$250; Independence, &c. \$375; San Augustine, &c. \$375."***

"In all cases of appointment to these stations, both in Texas and Arkansas, should my suggestions be adopted by the Committee, I hope they will be careful to select men of fair talents, as well as of unquestioned piety and zeal—of conciliating manners, of prudence, of a due share of practical wisdom, and of decision and firmness in their principles as Churchmen. Much depends on the Church being favorably and truly represented in these new countries. The people are in many places ready to receive our ministers with open arms; and as they count on something superior to the prevailing mode of religious teaching among them in our teachers, it is important that they should not be disappointed. At *Batesville*, an earnest desire has been expressed, that good schools, both male and female, should be established under the auspices of the Church. A letter lately received says, that it would be a great advantage could they be supplied with a minister who would take the supervision of a boy's school, and whose wife was competent and willing to conduct a female school. One already in existence is about to be relinquished by its present mistress, and they propose waiting the result of our movement before they make any arrangements to supply her place."

Extract of a letter from the Rt. Rev. the Missionary Bishop of the South-West :

CINCINNATI, July 25th, 1846.

*** "I was yesterday shown the proceedings of the Board of Missions, from which I learn that the appointment of Missionaries, and the distribution of the appropriations, have been restored to the Committee, thus relieving us of a burden of anxiety and great responsibility. With this arrangement, I for one am quite content. But I perceive also that *no new stations* are at present to be recognized, and this I regret exceedingly. By this resolution, we are cut off it seems to me from all hope of extending the work in a region fast filling up with an intelligent, enterprising population, almost as extensive as the original thirteen states. A region in which there is *now* a most hopeful prospect for the establishment of the conservative influence of the Church, but which, in a very short time, will be pre-occupied by Romanism and Dissent. Oh, why is it that *we* are every where and all times to be laggards in the performance of the high duty of extending the blessings of the Gospel and the Church among our brethren of the human family? I did hope that the Board would have devised *some* means of providing for the supply of the country West of the Mississippi, if in no other way, at least by diminishing the number of stations in the older states, especially in the organized Dioceses. Surely, it is bad policy to incur the expense of a Missionary Episcopate, without furnishing the means of carrying on the work under it. What can a Bishop do, more than any other individual minister, if left to work almost single-handed in a field of almost unlimited extent.

I have much to say upon this subject, but shall wait till I hear from the Committee, and know what I have to depend upon."

The Bishop seems to have misapprehended somewhat the drift of the resolution of the Board referred to. The Committee, with a view of arriving at the judgment of the Board, as to the expediency of expanding, stated in their report that the estimates from the Missionary field, for

the coming year, exceeded largely both the income and the expenditure of the past. To this the Board replied—that rather than spread over a greater surface, existing Missions should be better sustained; but other resolutions took the ground, that parishes now receiving aid from the Board should make early efforts to become self-supporting: that the Stations now aided should be prepared for the practical recognition of the principle, that aid cannot be extended to any one parish, nor to the parishes of any one Diocese, beyond a certain number of years. If these resolutions are carried out, the way is opened every year for *new* Stations, by the old ones becoming self-supporting.

The Bishop takes a view that cannot be gainsayed, that it is bad policy to incur the expense of the Missionary Episcopate, without furnishing the means for carrying on the work under it, and indulged the hope that the Board would have devised some means of providing for the supply of the country West of the Mississippi, if in no other way, at least by diminishing the number of Stations in the older Dioceses. This certainly would be right and proper, and yet, under all the circumstances, bad policy—and pity is it that policy should find place in such matters. Not long since the Committee declined aiding one of our larger dioceses. The result was, that that diocese declined its aid to the committee, which, had it yielded to the application, might have drawn from it ten times the amount granted to it.

If a Bishop feels that his Diocese has not received its due share of appropriation, that feeling soon extends to his clergy, and then contributions to go out of the Diocese, are very reluctantly made, if at all.

The Eastern, or organized Dioceses, are

generally represented in the Board both by the Bishops in charge, and by clerical and lay members. The Western Bishops, especially the Missionary Bishops are not often there—it can be perceived at a glance, that to cut off these from aid, would not be an easy work for the Board to accomplish. The last Board, however, recognized the principles applicable to the

case; and it is hoped that the older Dioceses will gracefully yield to the necessity (if we would do any thing West of the Mississippi) of becoming self-supporting: and the Committee, as soon as sound policy permits, proceed to apply these principles to the Dioceses embraced by them.—ED. DOM. COM.

Circular from the Office of Domestic Missions.

RESOLUTIONS ADOPTED BY THE BOARD OF MISSIONS—1846.

1. Resolved, That while the great importance of extending our Domestic Missions, in conformity with the suggestions of the Bishops within whose jurisdiction there are stations, is cheerfully acknowledged, the Board are of opinion that no increase ought to be made in the number of stations until those now recognized are more adequately sustained.

2. Resolved, That early efforts ought to be made by the parishes now receiving aid from the Board, to become self-supporting; and that to this end, it be recommended to them and the Domestic Committee to adopt some plan of mutual co-operation among themselves.

3. Resolved, as the sense of this Board, That the stations now aided ought to be prepared for the practical recognition of the principle, that aid cannot be extended to any one parish, nor to the parishes of any one dioceses, beyond a certain number of years.

4. Resolved, That the Domestic Committee be authorized to resume the earlier practice of the Board, in respect to the reports of Missionaries,—their appointment, and the apportionment of money among the stations, subject to the restrictions imposed in the Constitution, or mentioned in the Report of said Committee.

PLAN OF OPERATIONS BASED UPON THE ABOVE RESOLUTIONS.

I.—APPOINTMENTS.

1. Clergymen, before receiving the Missionary appointment, are required by the Constitution to have the recommendation of the Ecclesiastical authority of the diocese to which they belong, and they cannot be sent to officiate in any diocese without the consent of the Ecclesiastical authority of the same.

2. Applications to the Domestic Committee for appointment must, in every case, be accompanied with this recommendation, and being made at one meeting of the Committee, shall lie upon the table till the next. The appointment, when made, will be referred to the Ecclesiastical authority concerned, for its consent.

II.—APPROPRIATIONS.

1. Appropriations to dioceses and stations shall be for the year only (from October to October,) subject to renewal.

2. At the first stated meeting in July, in each year, the Committee will proceed to revise the appropriations of the current year, with a view to make them for the year commencing 1st October prox.

III.—REPORTS.

1. The Missionaries, in addition to such occasional information as they may deem worthy of communication, are required to forward, on the 1st April and 1st October, reports from their stations for the preceding six months, embracing such statements as may inform and quicken the Church: on the receipt of which, or as soon thereafter as the state of the Treasury permits, the sum due the Missionary will be remitted to him in the form of a check, drawn to his order. In no case may drafts be drawn by the Missionary on the Treasurer. The salary of each Missionary to commence in every instance from the time of his entering upon the duties of his station, under an appointment from the Committee, and to be computed only for the time in which he has been actually engaged at his station in the duties thereof, temporary sickness excepted.

2. Leave of absence granted by his Bishop for one month, or less, will not affect the Missionary's salary; but, for a longer period, he must submit his application for leave, with the Bishop's approval, to the Committee.

3. In the report of April 1st, will be included a statistical return *for the year*, (from April to April,) embracing the following particulars. [Should the Missionary, however, be separated from his station before the 1st April, he will send a like report for *so much of the year* as he has been there.

Name of the Station, of the Missionary, and date (April.)

* *Baptisms, (a) infants, (b) adults—(c) Confirmations—Communicants, (d) at last annual report; added, (e) by removal, (f) new; lost, (g) by death, (h) by removal, (i) by discipline; (j) present number—Sunday school, (k) teachers, (l) scholars, (m) Prayers, number of times—Sermons, (n) in the parish, (o) elsewhere—(p) Holy*

NOTE.—No blanks will be furnished. The report can be made out from the above with great ease—e. g.:

—————(Station.)		—————(Missionary.)		—————(Date.)	
<i>a</i>	1	<i>f</i>	<i>k</i>	<i>p</i>	<i>u</i>
<i>b</i>	6	<i>g</i>	<i>l</i>	<i>q</i>	<i>v</i>
<i>c</i> "	12	<i>h</i>	<i>m</i>	<i>r</i>	<i>w</i>
<i>d</i>	20	<i>i</i>	<i>n</i>	<i>s</i>	<i>x</i>
<i>e</i>	5	<i>j</i>	<i>o</i>	<i>t</i>	<i>y</i>

Both the Missionary and the Office having the key, it can be made out and decyphered without writing down the particulars in words. When written in words, the collation of the reports to make out our annual report, consumes a great deal of time. The Missionary is requested to say what disposition he wishes made of his salary, whether sent to him or paid to others, and to state when the Missionary station is not a post-town, to which one he wishes his salary and letters addressed. It is advisable also to give the name of the county.

Communion—(q) Catechising in Church—(r) Marriages—(s) Burials—(t) Miles travelled—(u) A. D. Station first occupied—(v) A. D. Station first aided—(w) Population—(x) Number of families—(y) Number of individuals not counted in (x)—(z) Time spent at Station in its duties since last report.

4. Offerings from Domestic Missions for Missionary Stations, can be sent to the Treasurer, or to the nearest Receiving Agent, not to the Secretary; or the Missionary may retain them, and, in his reports, order the amount deducted from his salary.

5. Should the parish desire the Committee's aid for the following year (from October to October,) or for any part of it, a statement from the Wardens and Vestry to that effect, and setting forth what sum of money the parish pledges itself to raise for that year, or the part of it, will be enclosed and forwarded by the Missionary with his April report.

6. Parishes not heretofore aided by the Committee, and now desirous of such aid, in conveying their wishes, will in addition to such local information as they may give, please to certify the Committee what sum of money they will themselves raise for the Missionary up to the October following.

By order of the Committee :

N. SAYRE HARRIS,

Sec'y & Gen'l Agent.

281 Broadway, New York, July, 1846.

Intelligence.

The gentleman who have the preparation of Diocesan annals in hand, will confer a favor upon our readers by enabling us to resume the publication of them.

The Treasury is at present overdrawn \$2000, and a month hence there will be due the Missionaries for the past six months \$12,000. We trust that early remittances from congregations accustomed to contribute at this season to our Treasury, will diminish this large debt, and save us from the mortification and shame of being unable to meet the obligations of the Church.

CHANGES.

Delaware.—The Rev. J. B. Smith, lately of the Diocese of Kentucky, has been appointed to the Missionary Station of Seaford, &c. Sussex Co., from the

1st of July, at a salary of \$250 per annum.

Florida.—St. Augustine is vacant by the resignation of the Rev. C. C. Adams.

Kentucky.—Smithland.—The Rev. Rob't Ash, of this station, has been called from the scene of his earthly labors. The Bishop, in a letter dated July 1st, 1846, thus alludes to this circumstance: "The Rev. Mr. Ash was a good man, and has left behind him the savor of benevolent and blameless example, to bless the Church."

Bishop Freeman thankfully acknowledges the reception at Houston, Texas,

of a donation for the Texas Mission of two hundred 12mo. Prayer Books; thirty small ditto, two quarto ditto, and two copies of "the Offices," from the FEMALE PRAYER BOOK SOCIETY OF PHILADELPHIA.

Also, for "the commencement of a Library for any Missionary in Texas who may be selected by Bishop Freeman, as most requiring them," of forty-eight

volumes of valuable Theological and Devotional works, from the BISHOP WHITE PARISH LIBRARY ASSOCIATION OF PENNSYLVANIA, together with sundry tracts from the FEMALE TRACT SOCIETY. "*God is not unrighteous to forget your work and labor of love, which ye have showed toward his name.*" Heb. vi. 10.

The following interesting particulars of the state of the Church in Wisconsin, are derived from an address of the "Society of the Protestant Episcopal Church in the Territory of Wisconsin for the Advancement of Christianity," to the Members of the Church in that Territory, and is intended as a reason for the foundation of the said Society, which was done at a Convention of the Protestant Episcopal Church, held in St. Paul's Church, Milwaukee, in August, 1845. We do not remember to have seen the facts herein stated, or any notice of them, in any of the Church periodicals or papers; and even if we had, there can be no harm in spreading them upon the pages of the "*Spirit of Missions.*" After stating that from actual knowledge, Bishop Kemper assures the Society "that there is not a village or farming district, east and south of the Fox and Wisconsin Rivers, but contains some Episcopal families, and the anxiety that exists among such that a minister should be sent among them, and their willingness to do all in their power for the support of the Gospel. The address goes on to state a few encouraging facts *as to what has been done* :

At *Green Bay* we have a Church edifice 36 by 56 feet, capable of accommodating 300 persons, with a Vestry room in the rear 12 by 16 feet. The whole cost of this building, including a bell, an organ, and a handsome Communion service of silver, amounted to \$7600, which was defrayed entirely by the congregation, without one cent of foreign aid. This building was completed and consecrated, A. D. 1840, at which time the town was in great prosperity. Since then, various causes have contributed to withdraw their means of support, and now, that little band of worshippers, although devoutly attached to the Church, are, from poverty, deprived of her services.

At *Milwaukee*, where but two years ago, it was considered by many, as a question, whether any efforts could succeed permanently to establish the Church, there is now a very beautiful House of Prayer, 40 by 70 feet, having a Vestry room attached 13 by 26 feet. The total expense of this building, with the lot on which it

stands, amounted to \$4500, of which debtless than \$300 remains unpaid. Like the Church at Green Bay, all this has been done by the congregation, without any aid from abroad.* They have also notified our Bishop, that hereafter they will support their own minister. It is now but one year since this Church was completed and consecrated, and already it is far too small for the wants of the town. For this and other reasons, the interests of the Church demand another Parish in Milwaukee. To answer this demand, the first steps have been taken, and for some months past, our Bishop, and the Rector of St. Paul's Church, have officiated alternately, every Sunday morning and evening, in a room neatly fitted up as a Chapel, on the west side of Milwaukee River. There are thirty Church-families, among whom are 22 communicants, who worship in this Chapel,

* Since this Address was prepared the writer has learned that \$20 was received from a friend of the Church in Boston, towards the cost of St. Paul's.

the most of whom are too poor to purchase the preached Gospel.

At *Racine*, from the indefatigable exertions of their late Rector, they have procured the means to erect a House of Worship, which is now nearly ready for consecration. They have, however, no minister to officiate at its altar, and without some aid they are unable to maintain one.

At *Southport*, the rapidly increasing congregation already demand a larger place of worship than their present Church edifice.

At *Lisbon*, a farming district in Milwaukee County, a body of English peasants have made noble efforts, and unaided have erected a small Church, in which they assemble every Lord's day, and through a Layman, offer up their common prayers to the Father of us all.

At *Beloit* and *Prairieville* also, are Church edifices, and the zealous Missionaries at both stations are rejoicing in the fruits of their labors.

At *Mineral Point*, the Church is in a very promising condition, and steps are in progress towards erecting a House of Worship.

Madison, *Sheboygan*, *Janesville*, *Fox Lake*, *Watertown*, *Summit*, and *Oconomowoc* enjoy the stated services of the

Church, and manifest an increasing interest in her services.

There are still other facts, which not only show that the liberality of our Eastern brethren has not been bestowed in vain; but which also present this Territory as the most promising and interesting of all our missionary fields.

At *Pine Lake*, there is a settlement, known as the "Scandinavian Settlement," composed of Swedes, Danes and Norwegians. A deputation from this body waited upon our Bishop in the winter of 1843-4, praying he would extend over them his spiritual jurisdiction. At the same time, they presented one of their own number, a Swede, as a person in whose piety, devotion, and talents, they had unbounded confidence, and whom they desired might be ordained, after due preparation, as their minister. Mr. Gustaf Unonius, foregoing the endearments and comforts of home, became a resident student at Nashotah Mission, where he devoted himself to close application under the instruction of the Rev. Messrs Breck and Adams. The Rev. Gustaf Unonius is now in holy orders, and officiates for his countrymen in the Norse language, having 225 individuals under his spiritual charge, of whom 156 are communicants.

In the late report of the Domestic Committee, that body "felt bound to express its conviction, that the visits of the special agents had been exceedingly welcome to the Rectors and parishes respectively, and have had a happy tendency to foster an interest in Missions." As an evidence of the justness of the remark, in one instance at least, as well as to show what even the younger members of the Church can accomplish, we publish the following letter from the Rector of one of the Southern parishes:

It gives me the most heartfelt pleasure to transmit to you the enclosed draft. Your visit to my congregation awakened an interest in behalf of Domestic Missions, which extended even to the children. A *Fair* was held on Saturday last, by the members of Mrs. ——— school, in furtherance of the object of your visit, at which the above sum was realized. I was exceedingly sorry that my unavoidable absence from town on that day prevented my participating in the innocent pleasures of the occasion. The money was brought to my

house this morning by a troop of merry, delighted little souls, headed by their intelligent and accomplished assistant Teacher. Can you not soon again favor us with your presence? I can assure you, that you are most affectionately remembered, and that the tidings that you were to be with us again, ere long, would diffuse universal joy. You will please forward the draft to the proper destination. I send it first to you, because it is justly the fruit of your agency, and because I felt confident it would exceedingly gratify you.

TO OUR SUBSCRIBERS.

The Publisher of the *SPIRIT OF MISSIONS* begs leave to remind those subscribers who are indebted for one or more years of the work, that by withholding their subscriptions, they may place him under the necessity of drawing on the *Missionary Treasury* for the deficiency in his receipts; whereas their prompt and united payments would enable him to pay a considerable sum into the same Treasury. He trusts that the larger portion of these subscribers will show their consideration of this fact by full and speedy remittances.

The attention of our subscribers is also requested to a notice upon the 2d page of the cover, under the head of "*Agents.*"

DANIEL DANA, Jr.,
Publisher of Spirit of Miss.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the *Spirit of Missions*, and separately from those designed to meet the Committee's engagements with the Missionaries.

1846.

April 30.	Nashotah Mission, from St. Luke's Church, N. Y.....	\$50 00
May 2.	Do do from St. John's, N. Y.	5 00
8.	Jubilee College, from a clerk.....	10 00
12.	St. Luke's, Rochester, for Alexandria Theo. Seminary.....	5 00
	Do for Bishop Chase	5 00
	Do for General Theo. Seminary,	15 00
19.	Grand Valley Mi., from Christ Ch., Brooklyn, L. I.....	50 00
June 5.	General Theo. Sem., from Mrs. K. C. G., of Charleston, S. C.....	5 00
	Jubilee College, from do.....	2 50
6.	Grand River, from Rev. Dr. Schroeder.....	10 00
15.	St. Ann's Ch., Brooklyn, for Logansport, Ind.....	25 00
	Do for Oyster Bay, L. I.....	25 00
17.	Trinity Ch., New Haven, Ct., for Logansport	25 00
	Trinity Church, Portland, Ct., for Nashotah.....	5 00
	Grand Rapids, from F. B., per J. S. Newbold, Philadelphia.....	20 00
18.	St. George's Ch., for Logansport, Ind	50 00
19.	St. Ann's Ch., Annapolis, Md., for Miss Ann Chase, (Jubilee).....	10 50
26.	Grand Rapids, from St. Peter's Ch., Plymouth, Ct.....	3 50
July 6.	Church at Houston, Texas, from Rev. Dr. McGuire.....	25 00
14.	Nashotah Chapel, from a Lady....	5 00
29.	A Lady of Syracuse, per Rev. H. Gregory, for Jubilee College.....	5 00
31.	Trinity Church, Columbia, S. C., for Church at Matagorda.....	25 00
Aug. 3.	St. Paul's Church, Oxford, W. N. Y., for Jubilee College.....	15 00
	Do for Houston, Texas.....	17 00
5.	Nashotah Mission, from Rev. H. Wheaton, Poughkeepsie.....	10 00

8.	Niles, Mich., from Lynnfield, Pa. Miss. Box.....	10 00
12.	Bishop Chase, from the Rev. J. A. Shanklin, of Georgia.....	5 00

\$438 50

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1846:

VERMONT.

Enosburg—Christ Church.....	1 25
Sheldon—Grace Church.....	2 75 4 00

MASSACHUSETTS.

Boston—Trinity Hall, for Western Missions..	31 00
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CONNECTICUT.

Essex—St. John's.....	5 00
Fairfield—Trinity.....	13 00
Do Good Friday collection, Jews.....	9 10
Hamden—Grace Church, for 1845....	6 53
Do for 1846....	7 29
Hartford—Christ Church.....	69 00
Middletown—Christ Church.....	1 00
Do for the Jews.....	2 00
Monroe—St. John's.....	18 00
Newtown—St. James' Ladies' Missionary Society.....	17 00
Plymouth—St. Peter's.....	50 00
Do for the Jews.....	7 00
Portland—Trinity, for the Jews.....	10 00
Stamford—St. John's.....	12 03 226 95

NEW YORK.

Brooklyn—St. Ann's, Mrs. D. H. ½..	25 00
Butternuts—Zion Church, ½.....	10 00
Fishkill Landing—St. Anna's Juvenile Missionary Society.....	10 00
Do for the Jews.....	10 00
Fort Hamilton—"Anonymous," per the Rev. J. D. Carder.....	10 00
Harlem—St. Andrew's	1 00
Istip—St. John's.....	10 00
Little Neck—Zion Ch., for the Jews,	18 68
Newtown—St. James', for Georgia..	14 00
New York—St. Bartholomew's Missionary Meeting, ½.....	46 94
St. James' offerings, for Bishop Kemper	5 30

St. Thomas', collection at the annual Sermon, $\frac{1}{2}$	46 63	
<i>Poughkeepsie</i> —St. Paul's.....	6 00	
<i>Staten Island</i> —St. Andrew's, Mrs. Holmes and daughter, for Ill. Trinity Chapel, for Ohio.....	4 50	
<i>Westchester</i> —St. Peter's.....	27 00	
A. G. V.....	16 30	
Death-bed offering of a female member of the church.....	25 00	306 35

WESTERN NEW YORK.

<i>Fayetteville</i> —Trinity.....	1 00	
<i>Genesee</i> —St. Michael's.....	15 00	
<i>Geneva</i> —Trinity.....	16 00	
<i>Syracuse</i> —St. Paul's.....	12 69	
<i>Utica</i> —Grace Church.....	20 00	64 69

NEW JERSEY.

<i>Moorestown</i> —Trinity.....	14 24	
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PENNSYLVANIA.

<i>Belleville</i> —St. John's.....	5 25	
<i>Jerseytown</i> —Mrs. M. P. K. Mills.....	10 00	
<i>Kingessing</i> —St. James' Ladies' Missionary Society.....	20 00	
<i>Lewistown</i> —St. Mark's.....	8 84	
<i>Philadelphia</i> —St. Luke's Female Bible Class.....	20 52	
<i>Westchester</i> —Ch. of the Holy Trinity.....	20 00	
G. L. H.....	5 00	89 61

DELAWARE.

<i>Lewes</i> —St. Peter's.....	5 68	
<i>Newark</i> —St. Thomas'.....	6 53	
Do For Bishop Freeman.....	3 04	
<i>Newcastle</i> —J. G. M. "U. S. Army,".....	5 00	
<i>Prince George</i> —Dagsboro.....	1 16	
<i>St. George's Chapel</i>	3 03	
<i>Staunton</i> —St. James'.....	1 81	
<i>Wilmington</i> —St. Andrew's.....	30 00	
Do S. S.....	6 20	
Trinity.....	10 50	
Do E. H. Thomas.....	5 00	77 95

MARYLAND.

<i>Annapolis</i> —St. Ann's.....	20 00	
<i>Anne Arundel Co.</i> —All Hallows, $\frac{1}{2}$	5 00	
Do Queen Caroline parish Christ Ch., for the Jewish Chapel.....	2 00	
<i>Baltimore</i> —Mt. Calvary Church, $\frac{1}{2}$	10 00	
Do S. S.....	3 41	
<i>Calvert Co.</i> —All Saints, for the Jewish Chapel.....	4 10	
<i>Cambridge</i> —Christ Church.....	50 00	
<i>Elkridge Landing</i> —Grace Church, for the Jewish Chapel.....	3 75	
<i>Ellicott's Mills</i> —St. John's, do.....	4 42	
<i>Kent Co.</i> —Shrewsbury parish, do.....	7 56	
St. John's, do.....	4 00	
<i>Montgomery Co.</i> —Prince George's par., Rev. Mr. Worthington, do.....	3 50	
<i>Prince George's Co.</i> —Holy Trinity, $\frac{1}{2}$	16 08	
St. Matthew's and Zion parish.....	20 00	
Do For the Jewish Chapel.....	6 93	
St. Paul's.....	1 00	
<i>St. Mary's Co.</i> —King & Queen par.....	5 00	
<i>Somerset Co.</i> —Somerset parish, for the Jewish Chapel, Mrs. Haywood, \$5, and Mr. Johnson, \$5.....	10 00	
<i>Talbot Co.</i> —St. Michael's, $\frac{1}{2}$	12 19	
Do for the Jewish Chapel.....	12 19	
Queen Ann's parish, $\frac{1}{2}$	13 50	
Seyvern parish.....	2 50	
Rev. Mr. Goldsborough, $\frac{1}{2}$	2 50	219 73

VIRGINIA.

<i>Alexandria, D. C.</i> —St. Paul's.....	69 50	
Do for the Jews.....	9 75	
Do a member.....	5 00	
Mis. Soc. of Theo. Seminary.....	39 00	

<i>Fauquier Co.</i> —Hamilton parish, Mrs. Baylor, $\frac{1}{2}$	2 50	
Leed's parish, for the Jews.....	10 00	
<i>Fort Monroe</i> —U. S. Chapel, for the Jews.....	8 06	
<i>Fredericksburg</i> —St. George's.....	8 00	
G. Hamilton, Esq.....	5 00	
<i>Lynchburg</i> —St. Paul's, children of the Congregation.....	43 00	
<i>Montgomery Co.</i> —A Lady, for the Jews.....	2 00	
<i>Richmond</i> —Monumental Church.....	50 00	
St. John's, for the Jews.....	5 50	257 31

NORTH CAROLINA.

<i>Fort Johnston</i> —Several individuals.....	15 00	
<i>Plymouth</i> —Grace Church.....	3 00	
<i>Washington Co.</i> —St. Luke's.....	2 00	
<i>Wilmington</i> —St. James', for the Jews.....	5 00	25 00

SOUTH CAROLINA.

<i>Camden</i> —Grace Church.....	5 00	
<i>Charleston</i> —St. Michael's.....	20 89	
St. Philip's, for Bishop Freeman's Mission.....	38 00	
Do For Bishop Kemper's, do.....	30 00	
St. Stephen's Chapel, for Texas.....	20 00	
Monthly Miss. Lec., June & July.....	8 00	
<i>Columbia</i> —Trinity offering.....	100 00	
Do for the Jews.....	4 45	
<i>John's Island</i> —St. John's.....	11 00	
<i>Prince William par.</i> —Sheldon, for the Jews.....	14 00	
<i>St. Helena's Island</i> —St. Helena.....	5 00	
Do for the Jews.....	5 00	261 69

GEORGIA.

<i>St. Mary's</i> *—A Missionary Station.....	5 00	
<i>Savannah</i> —Christ Church Female Missionary Society, $\frac{1}{2}$	43 00	
Do offerings per the Rector.....	1 50	49 50

FLORIDA.

<i>St. Augustine</i> —Trinity.....	7 00	
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TENNESSEE.

<i>Clarksville</i> —Trinity.....	15 00	
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INDIANA.

<i>Vincennes</i> —F. S. Somers.....	1 00	
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ILLINOIS.

<i>Beardstown</i> —A Churchman.....	1 50	
<i>Chicago</i> —St. James', monthly offerings.....	9 00	
<i>Joliet</i> —Christ Church.....	1 88	
<i>Lockport</i> —St. John's.....	3 56	15 94

MICHIGAN.

<i>Detroit</i> —Christ Ch., part offerings, June and July.....	17 63	
<i>Dexter</i> —St. James'.....	1 50	
<i>Pontiac</i> —Zion Church.....	3 00	22 13

ARKANSAS.

<i>Fayetteville</i> —Missionary Station.....	6 78	
<i>Fort Smith</i> —All Saints.....	4 31	
<i>Little Rock</i> —Missionary Station.....	13 00	
<i>Van Buren</i> —Trinity.....	2 30	26 39

MISCELLANEOUS.

Interest on Kentucky bonds.....	300 00	
Domestic Missions, from "C".....	5 00	
A friend to Domestic Missions.....	6 00	311 00
Total.....	\$2026 40	

* In the report of parishes contributing during the last year, as given in the July and August number, St. Mary's, Georgia, should be \$10 for each of the Committees, instead of \$10 for the Foreign Committee only.

FOREIGN.

England.

THE PRESENT POSITION, AND FUTURE PROSPECTS OF THE CHURCH MISSIONARY SOCIETY.

Having no recent intelligence from our Foreign Missionary Stations to communicate, we place on record the following very able and interesting paper, in reference to the history of the Church Missionary Society, recently prepared by one of the Secretaries, the Rev. H. Venn.

We commend it particularly to the attention of the friends of Foreign Missions in our own Church:

I.—BRIEF VIEW OF THE ORIGIN AND OPERATIONS OF THE SOCIETY.

The Church Missionary Society was established by a few Clergymen and Laymen, who met together for that purpose on Whit-Tuesday, in the year 1799. It was at first designated, "The Society for Missions to Africa and the East." Its present name was adopted in 1813.

The plans and principles upon which the projectors of the Society proposed to conduct its proceedings were, in the first instance, explained to the Archbishop of Canterbury and other dignitaries of the Church of that day, and were afterwards communicated to the public.

Several years elapsed before the pecuniary means were sufficient for commencing Foreign Missions. The west coast of Africa, in the neighborhood of Sierra Leone, was the first scene of the Society's labors, to which Missionaries were sent in the year 1804.

It was ten years before the funds were sufficient for attempting a second Mission; the income of the Society at the end of that period being only £2500.

During the second period of ten years, however, in which India was first opened to Missionary enterprise, the income of the Society rapidly rose, till it reached £30,000.

Missions were commenced in—

1814 in Madras and South India.

1815 " New Zealand.

— " Malta.

— " Asia Minor, Smyrna being the seat of the Mission.

1816 " Calcutta and North India.

1818 " Ceylon.

During the third period of ten years the income rose to £47,500; and the following new Missions were commenced during that interval—

1820 in Bombay and Western India.

1822 " North-West America, Prince Rupert's Land being the scene of labor.

1826 " Jamaica, and other parts of the West Indies.

— " Egypt.

— " Abyssinia.

During the fourth period of ten years the income of the Society rose to £100,000; but that large income was only sufficient for maintaining the existing Missions of the Society; so that when a Mission was commenced in

China, in the year 1844, it was thought necessary to open a Special Fund for its separate support.

During the last six years the income has remained nearly stationary; while the demands upon the expenditure, in consequence of the rapid augmentation of the Missions, have been greatly increased.

II.—PARTIAL FAILURES IN THE MISSIONS OF THE SOCIETY.

The history of the Society has been chequered by some discouragements. Its chief failures have been in its attempts to establish Missions among the ancient but lapsed Christian Churches of the East. The hope which was once cherished—that the light of Divine Truth might be rekindled with comparative ease among them, and, through their agency, be transmitted to their Heathen and Mahomedan neighbors—has failed. Twice were the Missionaries of the Society driven out of the different districts of the kingdom of Abyssinia. They were compelled, also, to withdraw from Asia Minor, through the jealousy of the Greek Church, as soon as their labors began to exercise a spiritual influence upon the scholars in their Mission Schools. And the Society's Establishment in Malta was relinquished, after a trial of twenty-five years, as there appeared no results sufficient to justify its continuance. The Society also attempted, for several years, to co-operate with the Ecclesiastical Authorities of the Syrian Christian Church upon the Malabar coast of South India, in educational measures for the revival of that ancient Church. But the attempts have failed; and the errors and superstitions have proved to be so inveterate, that the Missionaries, under the sanc-

tion of the Metropolitan of India and the Bishop of Madras, now invite the Syrian Christians, equally with Romanists and the Heathen, to separate from their brethren and unite themselves with our own Church.

It may surely be inferred, from these instances, that the Society should regard the Heathen world as the peculiar province of its direct Missionary labors.

III.—SUCCESS OF THE SOCIETY.

In all the Missions of the Society Statistical Returns are made, periodically, of the number of Converts from Heathenism; of the number admitted to Baptism and to the Lord's Supper; and of the number of Schools and Scholars. Such returns are important, as furnishing the evidence of the progress of the work of evangelization. It must, however, be borne in mind, that a great part of the success of Missions cannot be exhibited by Statistical returns; namely, such as the overcoming of prejudices against the Christian Religion, and a diffusion of a general knowledge of the doctrines and precepts of Christianity: of these results some notice will be given hereafter.

Throughout the Missions of the Society the same standard of qualification for admission to the Lord's Supper is maintained, namely; that of a sincere, intelligent, and consistent Christian profession and behavior. An interval of probation is interposed between Baptism and the Lord's Supper, in those adult cases in which confirmation cannot be administered. A proportion only, therefore, of those adults who are baptized are admitted as Communicants. In every case the Missionaries keep a list of the names of the

Communicants, and exercise over them a measure of Christian discipline rarely possible in this country.

The Communicants at the several Stations of the Society, for the last ten years, have been as follows—

MISSIONS.	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
West Africa	643	707	902	1075	1177	1362	1414	1275	1330	1560
Calcutta and North India. .	12	12	32	341	330	285	429	451	644	640
Madras and South India . .	285	279	311	417	599	1214	1467	1639	2103	2348
Ceylon	105	102	120	133	131	135	92	111	182	212
New Zealand	64	160	178	202	233	584	1292	1822	2851	3837
West Indies	11	43	88	234	280	645	919	533	636	570
N. W. America	195	211	267	300	300	378	437	451	456	457
Minor Missions				19			1	3	3	4
Total	1315	1514	1901	2721	3050	4603	6051	6315	8205	9628
Annual Increase		199	387	820	329	1553	1448	264	1890	1423

From the inspection of this Table it will appear, that there has been a gradual, and, for the most part, a steady increase of Communicants in every one of the Missions. Such an increase is in itself an important sign that the work is of God, as in private Christians there is no surer mark of divine life than growth in grace.

It will be seen, also, that the annual increase of Communicants has been much larger in the later than in the earlier years of the decade. This annual increase in the number of those who may be regarded as forming the nucleus of a Native Christian Church is a result of the highest importance.

The whole increase, during the period of ten years, has been more than sevenfold.

These results, encouraging and important as they are in themselves, will become still more so, if we view them in connection with the comparatively small number of European teachers employed in the Missions. The number of European teachers employed in 1836 was 132; and the number in 1845 only 160. The average of the first five years, compared with that of the last

five years, exhibits a still smaller difference; the one being 160, and the other 168. So small has been the increase in European Agency; so large the increase of blessing vouchsafed to their labors. The increase in the number of Agents one in twenty! the increase in the number of Communicants sevenfold! Some abatement must be made from this calculation, inasmuch as the Ordained Missionaries and the Native Clergy now bear a much larger proportion than they formerly did to the number of European Catechists, and the Native Catechists have been greatly increased. The numbers in 1836 and 1845 were respectively—

	1836.	1845.
European Clergy	70	115
Native Clergy	3	10
European Catechists	59	35
Native Teachers	426	1042

In some of the Missions, returns are accurately made of the number of persons who regularly attend public worship: in other Missions the places of worship are too numerous, and too much dispersed, to allow of exact returns. Throughout the whole of the Missionary field, however, cultivated

by the laborers of this Society, there are at least 80,000 Christian worshippers. This goodly number has been gathered from among those who, a few years ago, were sunk in the darkness and pollution of Heathenism; offering worship only to idols or devils.

The Missions, in which complete returns have been made, number 31,000 attendants upon public worship, including children: and out of this number, nearly 6000 are Communicants; giving a general average, of the proportion between the Communicants and the worshippers, of 1 in 5 1-6. In some instances the proportion is 1 in 2 1-2, in others 1 in 4, in others 1 in 6; which is the lowest amount of Communicants, with the exception of one Mission, in which it is only 1 in 16.

IV.—COMPARISON BETWEEN SUCCESS IN MISSIONARY STATIONS, AND THAT WHICH ATTENDS THE MINISTRY AT HOME.

It may serve to give a more distinct idea of the state of the Missions, if a comparison be instituted between the visible results of Christian instruction in some of the Missions and in parishes in our own Christian land.

In many cases no such comparison can be made, because of the large and undistinguishable mass of the Heathen to whom the Gospel is presented. Instances must, therefore, be selected, in which the labors of the Missionaries are circumscribed, as in the case of parishes at home, by local limits. Two such instances will be found; namely, the Colony of Sierra Leone, and the Northern Island of New Zealand.

By the Government return, the colored population of Sierra Leone amounted, at the close of the year 1844, to 41,-

058. This number comprised a large proportion of Liberated Africans recently introduced into the colony, in a state of the most degraded Heathenism, from the holds of slave-ships. Many hundreds of the Natives who had embraced Christianity had also lately emigrated to other parts of Africa, or to the West Indies. These circumstances are greatly to the disadvantage of Sierra Leone, as compared with a parish in a Christian land.

In the case of New Zealand, the native population is estimated at from 104,000 to 110,000, scattered over a country as large as the whole of England, and the European Christian Teachers only amount to 30.

A comparison between such fields of Missionary labor and other parishes at home must be, in many respects, incomplete; and the result must be only regarded as an approximation to the truth. But it will be, nevertheless, an important comparison.

Two Districts in England may be naturally selected for the purposes of the comparison, namely; that District of the City of London in which the Church Missionary House is situated; and the Parish of Islington, in which the Church Missionary Institution for training Missionaries is established.

In the City of London District may be included the Parish of St. Bride, Fleet street, and the five contiguous parochial divisions, namely; the Parish of St. Dunstan-in-the-West; The Liberty of the Rolls; Trinity District, St. Bride's; St. Andrew's Holborn, Parish Church District; and the Parish of St. Anne's, Blackfriars.

The Parish of Islington contains St. Mary's Parish Church, a Chapel-of-Ease, and seven District Churches.

* The number of Communicants, and of attendants on public worship, in these districts, has been estimated with much care; and the results of the comparison may be thus exhibited—

	District in city of London.	Islington.	Sierra Leone.	New Zealand.
Population	29,000	60,000	41,058	110,000
Attendants on Public Worship . . .	5,670	15,500	8,686	40,000
Communicants	1,026	2,063	1,648	4,103
Proportion between the Attendants on Public Worship and the whole popula'n. }	1 in 5	1 in 4	1 in 4 $\frac{1}{2}$	1 in 3 $\frac{1}{2}$
Proportion between the Communicants and the whole population }	1 in 28	1 in 29	1 in 25	1 in 27

It follows, from this statement, that a larger proportion of the whole population in Sierra Leone and in New Zealand profess their faith in Christ, by their attendance upon divine worship, in connection with the Church of England, than in two of the most favored districts of the metropolis of this great Christian empire. And if Christian love and zeal are to be estimated by the test of obedience to the last and dying command of our blessed Saviour, in the celebration of the Lord's Supper, the comparison is in favor of the Missionary districts in Heathen lands.

In this comparison the calculation has only been made in respect of the public worship of the Church of England; but, if the places of worship which are not in communion with the established church had been taken into the account, the result would have been still more in favor of Missionary districts; as the Missions of the Wesleyan Methodists alone, both in Sierra Leone and New Zealand, nearly approximate, in their magnitude, to those of the Church Missionary Society.

If it should be suggested that the population of our large cities and suburban parishes is confessedly inadequately supplied with religious instruction,

and that a more favorable result might be obtained if the comparison were made with rural districts in England—it may be replied, that the population in Freetown, Sierra Leone, consisting of above 14,000, is in the condition of large towns in England; whereas the villages of the colony exhibit, as in the case of England, a far more favorable aspect: so that the comparison is, on the whole, fairly made.

One other point of comparison remains to be noticed; namely, the proportion between the number of Christian instructors and the population over which their labors are extended. The following is the result of such a comparison—

In the City-of-London District there is one Clergyman to 2636 souls
In Islington there is one Clergyman to 3500 "
In Sierra Leone, one Missionary or Catechist . . to 3000 "
In New Zealand, one Missionary or Catechist . . to 3600 "

If the results which have now been stated be viewed in connection with the comparatively short period during which missionaries have labored abroad, and with the great disadvantages arising from the imperfect acquaintance

with the language, and the want of elementary books of instruction, and of all the subsidiary help which exists in a Christian country, it may be inferred that a more abundant blessing has attended the labors of Missionaries, in the midst of a Heathen population, than of pastoral ministers at home. The Lord has answered the prayers, which have been earnestly offered up of late years to a throne of grace, for an outpouring of His Holy Spirit to the Infant Church abroad, in a fuller measure than to the Church of this land.

V.—GENERAL AND INDIRECT RESULTS OF
MISSIONARY LABOR.

It has been already remarked, that the actual conversions to Christianity form only a part of the success of Missionary operations. A large amount of positive good, which cannot be exhibited by a tabular view, has been achieved. The Missionaries of the present day are acting as messengers of the Lord in preparing His way, even among the great body of the Heathen in India. The testimony of all intelligent observers is to the effect that Heathenism is not what it once was; that it has not the same deadly and debasing hold on the minds of its victims; and that a general impression in favor of Christian truth is diffused around every Missionary Station as a radiating point.

A few testimonies may be given to illustrate that statement.

1. In Ceylon, the success of the Mission in respect of actual conversions, and the number of Communicants, has been less than in other India Missions; yet, even in this field, the Rev. W. Adley, one of the oldest Missionaries of the Society, thus describes,

among other instances, in a letter dated Dec. 21. 1843, the result of twenty years of Missionary experience—

"The Seminary then contained 7 boys. So great were the prejudices against Christianity, that there was no small difficulty in obtaining boys of respectable parentage to reside at the Mission Station. To secure those already received, a bond was necessary, obliging the parents or guardians to pay the whole of the expenses if the boy should be removed before a certain term of years was completed. At present, almost any number of youths might be obtained. Were there adequate means, the whole of the rising generation of Ceylon might be placed under a course of education and Christian instruction."

2. Another illustration is afforded by a circumstance which lately occurred at Benares. A wealthy Brahmin gave up his son into the hands of one of the Missionaries of the Society, with these remarkable words: "I feel convinced, sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts; but here is my son: take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the Missionary, to defray the expenses of his son's education.

3. Another illustration of the state of public feeling in India, in respect of Heathenism, is found in the violent and systematic opposition to Christianity which is now arising in the minds of bigotted Hindoos. They have established Societies, in different parts of India, with the avowed intention of checking the progress of the Gospel,

and guarding their fellow idolaters against its advancing power. Nothing but a real and pressing danger could ever have aroused the torpid minds of Hindoos to enter into such active combinations.

4. The recent accounts from the Province of Tinnevely represent the state of that population to be so prepared for the reception of Christianity, that, to employ the words of an eyewitness, the Rev. J. Tucker, B. D., Fellow of Corpus Christi College, Oxford, Secretary of the Madras Corresponding Committee of the Society—

“The subdividing the [present Missionary] Districts, and locating a faithful Missionary in each subdivision, is the one great human means to be used for the advancement of true religion among those now under instruction, and—the Lord alone blessing His servants in their work—the entire and speedy conversion of the whole body of the village population of the southern part of Tinnevely, and the gradual conversion of that of the northern part, and of the Brahmins and other inhabitants of the larger towns.”

The Bishop of Madras gives a similar testimony, at the close of his late Visitation in that District; stating, that every faithful Missionary, who might be placed in any of the unoccupied parts of the province of Tinnevely, would at once have 1500 or 2000 fresh inquirers gathered around him, who would lay aside their idolatry, and submit themselves to Christian instruction.

VI.—APPEAL FOR INCREASED EFFORTS
FOR THE ENLARGEMENT OF THE
MISSIONS.

If a review be now taken of the direct and visible results which have at-

tended the preaching of the Missionaries, as well as of the indirect and less definite, but perhaps far more momentous, effects of their labors, it will be evident that a great and blessed work has been accomplished, of rapidly increasing magnitude and importance. And why should not the same measure of a sevenfold success be anticipated, for the next ten years, which has been graciously vouchsafed during the last ten years? According to this calculation, there would be no fewer than half a million brought under Christian instruction; and at the end of a period equal to the length of the Society's past labors, they would amount to the whole population of British India. If this calculation appear to be extravagant and incredible, it must be because the church of Christ will not rise to the occasion, nor put forth that measure of faith, zeal, and love, which would be required to achieve so mighty a result. The experiment has been tried with success upon a sufficiently large scale; but the persons on whom the burden has rested have been few: and the fear is, that the church at large is not prepared to make the necessary sacrifices for so vast an enlargement of its borders. All India lies open to Christian effort. The possibility of its evangelization has been proved, even in the present generation, through means and agencies which God has already so signally blessed as to justify the expectation. And are, indeed, the zeal, and love, and faith of the church too weak to put forth the necessary effort?

It has been sometimes asked, why we may not look to a Native Ministry, and to native resources, to carry on the work.

The Church Missionary Society has

long given its most earnest attention and most strenuous support to plans for preparing and educating a Native Ministry, and for introducing a self-supporting principle into the Native Churches. But all their experience tends to prove that the efficiency of Native agency depends upon European superintendence and co-operation; and that, in proportion as the one is increased, the other must be enlarged. In the case of India, especially, there is the most urgent need of European mind and intelligence, to regulate, mature, and discipline the congregations of Native converts: the maxim—"Native Agency and European Superintendence"—is as true of the Christian army, as of the soldiery of India.

The practical question therefore returns upon us—How will the agency for carrying on this blessed work be supplied? The *work* itself is evidently of God. It cannot, therefore, stop. It is His prerogative to *send forth laborers into His harvest*. He now offers to the Church of England the high privilege of taking the lead in this work; but if she do not respond to the call, may not the slighted privilege be conferred upon others?

Already the kingdom of Wurtemberg, with a population not exceeding 1,800,000, has sent forth above 120 zealous Missionaries, many of them in the service of this Society. The church at home in that state, so far from being impoverished, has been all the time gathering fresh strength, and is at this day better able than ever to furnish fresh laborers.

It might appear invidious to point out other sources, already apparent, from whence an abundant supply may be furnished, if the Church of England do not know its *day*.

But however this appeal may be received by the members of the Church of England at large, let not that comparatively small number of her members on whom the support of Missions has hitherto rested be discouraged. It is impossible that they should contemplate the statements which have now been made, without lifting up their hearts in praise and thanksgiving to Him who has honored their imperfect endeavors with so large a measure of success; nor without being quickened to renewed and enlarged exertions in a cause of which the recompense is so abundant. And let them not despair of being able yet to accomplish greater things, even though the church at large may be still backward in the cause. Let them remember the fathers and founders of the Church Missionary Society, who, in a day of far deeper and more extensive apathy, established this Society. They rested their hopes upon the principles which they laid as the foundation of their endeavors—the very same Protestant and Evangelical principles upon which the blessed Reformation of our Church was conducted.

The principles of the Society have ever been its real strength. And there is good reason for affirming, that at no past period since the Reformation have these principles been so widely recognized, or so powerful in operation, in the Church of England, as at the present day. Let the friends of the Society trust to this power as the fathers of the Society trusted; and let them not doubt that success will crown their endeavors, according to the new openings and calls of the present day.

It is often found to be a stimulus and encouragement to exertion to place before the view some definite object

which may be proved to be within our reach. If the conversion of the whole world be too large an enterprise, let the Protestant Missionary Societies of England keep in view, as the grand object proposed to this Christian country, THE CONVERSION OF BRITISH INDIA TO THE FAITH OF CHRIST DURING THE PRESENT GENERATION.

The stupendous amount of British power and British influence in India designate Great Britain as the privileged nation from whence the streams of life should flow.

The complete organization of the United Church of England and Ireland throughout the Indian Empire; the wealth of her members; the number of her Ministers; and the vast superiority over every other Protestant church in all which constitutes the power of expansion; now place her in the forefront of the glorious work to which she is called, and which has been so auspiciously commenced.

VII.—SPECIAL APPEAL FOR ENLARGED CONTRIBUTIONS, AND FOR ADDITIONAL MISSIONARY LABORERS.

1. The Church Missionary Society earnestly appeals to all those who are willing to take part in the good work to supply PECUNIARY MEANS for the enlargement of its Missions.

The present income of the Society is barely sufficient to support its present establishment. If enlargement is to be attempted, enlarged funds must be supplied. Nor should they be scantily supplied for such a cause. This object should not be regarded as one among many rival objects of benevolence. It is a clear inference, from the statements already made, that the Mission cause now stands pre-eminent as

a means of most rapidly advancing the Redeemer's Kingdom.

The scale of contribution, under this view, will be greatly enlarged by those who have wealth at their disposal; and many will be stimulated to make personal sacrifices, which, in a less momentous cause, they could not be expected to incur. It may be confidently affirmed, that, though many friends of the Society now give to the utmost of their power from their personal resources, there are none who might not do more than they have done to make known the principles and the success of the Society, and so to call forth the contributions of others who have been hitherto less active in the cause through ignorance or inadvertency.

5. Equally urgent is the call for MISSIONARY LABORERS—for men of zeal—of personal devotion to Christ—of energy of constitution—men prepared to endure hardness.

If a large addition of Missionaries were at once sent to Tinnevely and Krishnaghur, the most important results might be expected. In other India Missions of the Society devoted men are laboring alone, without a brother Missionary to support and cheer them; whereas it is always found that the Divine pattern—set on two different occasions, see Mark, vi. 7., and Luke, x. 1.—of sending out preachers of the Gospel, *two and two*, has many important advantages beyond the separate employment of solitary Missionaries.

In New Zealand, and in West Africa, the number of Missionaries is inadequate to the work opening before them.

The claims of China are of the most interesting as well as of the most im-

portant kind; and might well serve, if they were the only obligation resting upon the church, to stir up the Missionary zeal of her members. Two Missionaries have been sent out by this Society: the health of one has already failed, and one remains a solitary laborer in the midst of China.

An appeal is therefore made to the younger Clergy, who are now laboring at home. Let them calmly compare the statements in the foregoing pages with the results of their own spheres of labor, and ask themselves whether there be not a special call upon those, before whom the way is providentially open, to go and labor where the Lord is pouring down the richest showers of blessing; where *the laborers are so few* compared with those at home; and where, to adopt the words of the Bishop of Calcutta—"The whole harvest languishes for the want of reapers."

To the universities of this land the Society would also appeal with all the earnestness which the occasion demands. When the student has completed his academical studies, and revolves in his mind the anxious question, How can I best consecrate my talents to the glory of God, and to the good of my fellow-creatures? where can I best make my *pound* to gain *ten pounds*? let the Missionary field of labor be contemplated, and compared with those prospects which a curacy, or educational pursuits, or, it may be, a rural incumbency, present to the mind.

But the appeal must be extended to all those whose hearts the Lord has touched with a lively concern for the salvation of the Heathen. There are many, who have not enjoyed the benefits of an academical education, who

yet possess an aptitude to acquire and to impart knowledge, and a physical constitution fitted for study, and for the risks of a foreign climate. The Society will gladly receive such as students into the Institution established for this purpose at Islington; where they will be wholly supported and educated with a view to their ordination by the Bishop of London, as Missionaries, or, if it shall appear more advisable, to their employment as Schoolmasters.

The supply of students at this Institution is, at the present time, far below the number which it is capable of receiving.

Let none be withheld from offering himself to this work by the thought, too commonly entertained, that there is so much work to be done at home, that, if Missionaries go forth, there will be a lack of zeal and labor for the ministrations of our own church. The very small number of those who can be sent abroad, compared with the whole amount of ministers, and candidates for the ministry, at home, may well allay all such apprehensions.

But let it also be remembered, that there is a RE-ACTION in Missionary labors from which the most important blessings may be expected to accrue to our own land. The kingdom of Wurtemburgh has been alluded to as presenting an illustration of this fact. And let it never be forgotten, that the great promise on which every thing rests in respect of the church at home—*Lo, I am with you always, even unto the end of the world*—is inseparably connected with the command, *Go ye into all the world, and preach the Gospel to every creature.*

CHURCH MISSIONARY SOCIETY.

Forty-sixth Anniversary of the Society.

THE Annual Sermon before the Society was preached on Monday Evening, the 4th of May, at the Parish Church of St. Bride, Fleet Street, by the Lord Bishop of Calcutta, one of the Vice-Presidents, from Revelation xii. 11, first clause. Collection, 207*l.* 1*s.* 2*d.*

The Annual Meeting was held on the following morning, in Exeter Hall, at ten o'clock; the President, the Right Hon. the Earl of Chichester, in the Chair. After the usual Prayer, and an Address by the Chairman, an Abstract of the Report was read by the Rev. R. Davies, one of the Secretaries, and the Rev. John Venn, Prebendary of Hereford. The Meeting was then addressed, and Resolutions passed, as follows—

Resolutions.

—That the Report, of which an Abstract has now been read, be received, and printed under the direction of the Committee.

—That this Meeting, while it offers to the Bishop of Calcutta its best thanks for his Sermon delivered yesterday evening, and for the countenance and encouragement which he has always extended to the Missions of the Society, embraces the opportunity of solemnly recognising the paramount claims of British India upon the Church at Home, and the duty of taking full advantage of the present crisis in its Missions, and of the facilities which God has granted for the evangelization of that vast Empire.

—That the critical circumstances of the rising Native Church in New Zealand call for deep sympathy on the part of Christians at home; and for their unceasing prayers to the Great Head of the Church, that He would interpose on its behalf, and rescue His own cause in that country from the perils with which it is now surrounded through the subtlety and malice of the god of this world, operating both upon the natural passions of ungodly men, and upon the infirmity of an unestablished faith in some of the Native Converts.

—That the continued enlargement

of the Divine Blessing upon the operations of the Society, and the opening of fresh doors of usefulness abroad, especially in the case of China, call upon this Meeting for its most grateful and devout thanksgivings; while the want of a corresponding increase in the zeal and liberality of the Church at Home is a call upon her members for humiliation before God, and for prompt exertions to enlarge the funds of the Society, and to increase the number of its Missionaries.

The Meeting was closed by singing the 117th Psalm and the Doxology. Collection, 257*l.* 11*s.* 6*d.*

A meeting of the Society was also held in the Hall in the Evening of the same day, at six o'clock; the most Hon. the Marquess of Cholmondeley, one of the Vice-Presidents, in the Chair. The Rev. R. Davies offered up a Prayer, and, after a few remarks by the Chairman, the Rev. John Venn read extracts from the Report. The following Speakers then addressed the Meeting, and the undermentioned Resolutions were passed—

Resolutions.

—That, while this Meeting desires to acknowledge with gratitude the hand of God in the signal and decisive victories on the banks of the Sutlej, and, still more so, the happy peace which has followed, it feels that this Society would best testify its gratitude and joy by seeking to plant on that scene of victory the Standard of the Cross, by strengthening its Missions in the north-west Provinces of India, from which the Gospel may be sent forth into the Punjaub, to conquer souls for Christ, and to bring the enemies of God into a state of reconciliation with Him.

—That, while this Meeting gratefully acknowledges the hand of God in the late Imperial Decrees, by which a full toleration is secured for Christianity throughout the Empire of China, it cannot regard the fact, that not one additional Missionary has been sent out by the Society to China during the last two years, without feelings of humiliation and sorrow, and a deep conviction of

the necessity for more earnest prayer for the out-pouring of the Spirit upon our Church.

—That this Meeting desires to close the proceedings of this day with a thankful acknowledgment of the marked and encouraging success with which it has pleased God to bless the labors of the Society abroad; with a solemn recognition of the extended openings which present themselves, and the loud call which is made for increased efforts; and with a humble determination, in the strength of the Lord, to be more earnest in personal exertions, in endeavors to obtain the aid of others, and especially in prayer to Him, whose are the *silver and the gold*, and who alone can raise up and qualify suitable Laborers.

The Meeting was closed by singing the Doxology. Collection, 39l. 17s. 10d.

We give the following extracts from the Annual Report—

STATE OF THE FINANCES.

The Income of the Society for the last year, from all sources, amounts to 102,458l. 0s. 5d., which, compared with the total Receipts of the preceding year, exhibits a deficiency of 2,791l. 9s. 2d.

The chief part of the deficiency arises from a decrease in the Legacies, amounting to upward of 2000l.

There is also a falling off in the Benefactions paid directly to the Parent Society, and a deficiency of 304l. 16s. 11d. in the amount received through Associations.

The excess of Receipts over Expenditure is 1073l. 4s.

Under these circumstances, the Committee feel that no enlargement of the Missions can take place this year, unless the financial position of the Society shall be greatly improved.

DECEASE OR RETURN OF MISSIONARIES.

It has pleased God to remove from their labors by death, during the past year, three Missionaries and four Missionaries' wives.

Three Missionaries and one Catechist have returned home on account of ill health.

MISSIONARY LABOURERS SENT OUT.

Thirteen Ordained Missionaries, and eight other individuals, have been sent forth to the several Missions of the Society during the year; including nine who have returned to their Stations, and two whose services have been transferred to other Missions.

ORDINATION OF STUDENTS.

Eight of the Society's Candidates have been admitted to Holy Orders, at home and abroad.

INSTITUTION.

In his Annual Report the Principal is again enabled to express a favorable opinion of the general state of the Institution.

RECORD, May, 1846.]

Fifteen Students have been received into the Institution during the year, and twenty-four remain under preparation in it.

CONCLUSION.

In reviewing the progress of the Society's operations, in all their vast extent, during the past year, the Committee offer their unfeigned thanks to that gracious God who has preserved the Society in peace and prosperity at home, and condescended to employ its instrumentality in advancing the kingdom of His Son among the Heathen.

They are reminded, indeed, by the calamities of New Zealand and Tinnevely, and by the efforts of Popery throughout all our Missions, that the final triumph of the Gospel cannot be achieved without a struggle with the *powers of darkness*, which may sorely try the faith and the patience of God's people.

But they think it not strange concerning these trials, as though some strange thing had happened. They accept them as tokens of the Lord's presence and favor; as calls, indeed, to deeper humiliation, and to more fervent faith and prayer, but as preparations for larger measures of success.

The Committee entertain a firm conviction that there are blessings in store as the fruit of past Missionary labors, which, according to our present low standard of faith and zeal, we have not room enough to receive.

While in some particular localities the Heathen are renouncing idolatry, and putting themselves under Christian Instruction in large masses, like the 6830 Tinnevelly Converts of the last year, at every Station throughout India we discover the evidences of a transition state—a weakening of Hindoo superstition and Mahomedanism—an undefined but prevalent conviction that Christianity will ultimately triumph—and a rapidly growing ascendancy of European intelligence over Native habits and literature.

The powerful impulse, again, which has been given to education, among the Natives of India, during the last year, is full of momentous interest as it regards Missionary prospects. The Committee are deeply impressed with the importance of the present crisis for India, and the mighty results which may ensue. Education will proceed, it may be, with gigantic strides. Native intelligence will awaken from its slumbers, and will seek for the food and refreshment of the mind, like men whose souls faint through hunger and thirst: and woe to this Church and country if there be not those at hand to present them with *the bread of life*, and the *water of which whoso drinketh shall never thirst*. Most earnestly, therefore, do the Committee appeal for the means of increasing the band of faithful Missionaries and Teachers who are witnessing for Christ and His Truth on the soil of India.

The Committee cordially respond to the appeal which has been made from many quarters in reference to the signal mercies vouchsafed by Almighty God to the British Army in India, in the late glorious victories over the Sikhs, and the still more glorious peace conferred by the conqueror; and they recognize the powerful call upon them to take the most effective means for strengthening the Missions in India, especially those in the north-west Provinces, and thus eventually planting the Gospel in the very countries which have been the scene of such wonderful displays of Divine interposition and favor toward Great Britain.

With such special and pressing demands upon them to strengthen and en-

large all the Missions of the Society, the Committee are *bound*, as it were, *hand and foot*. They cannot, they dare not, go beyond the means which are placed in their hands, and run the risk of entering upon work which they must afterward abandon. Without an increase in the PERMANENT SOURCES OF INCOME they cannot enlarge their Missionary Establishments.

Having thus frankly stated the case, they leave the responsibility upon the consciences of others. They will only venture to ask, whether the Missionary cause be not at this time the grand means of enlarging the Redeemer's Kingdom? Whether it be not pre-eminent among the objects of piety and charity? Whether it do not claim from some, whom God has distinguished by a larger measure of His gifts and graces, the consecration of themselves to the noble office of Missionary? Whether it do not claim from many, *who are rich in this world*, more liberal and self-denying offerings than they have hitherto made? Whether it do not claim from all who love the Lord Jesus, and know the value of His salvation, earnest and constant prayer to the God of Missions, to enlarge the charity of the Church at home; to *send forth laborers into His vineyard*; and to pour upon all Missionary operations copious streams of His life-giving Spirit?

RECEIPTS OF THE YEAR ON ACCOUNT OF GENERAL FUND.

	£	s.	d.
Paid direct to the Society—			
Congregational Collections.....	424	12	5
Individual Collections.....	220	5	7
Benefactions.....	4698	18	2
Annual Subscriptions.....	1960	16	0
Legacies.....	3075	6	8
Contributions through Associations....	74337	12	1
Foreign Contributions.....	1028	10	4
India Native-Female Education Fund..	116	3	10
West-Indies' Fund—Government Grant for Negro Education in the West Indies.....	455	17	0
African Native-Agency Society.....	120	0	0
Interest on Government Securities....	20	5	0
Rent of House at the West End of the Institution.....	31	18	9
Sale of Publications.....	499	9	7
Exeter-Hell Shares.....	8	15	0
Drawbacks on Books and Paper.....	24	19	10
	87023	10	3
Contributions received and expended in the Missions.....	10712	4	0
	97735	14	3

SPECIAL FUNDS.

Sick and Disabled Missionaries' Fund.....	954	8	3
Capital Fund.....	364	9	7
Fourah-Bay Institution Buildings' Fund.....	367	19	5
China Fund.....	1753	12	0
Pratt Memorial Fund.....	598	3	8
	4038	12	11
Dividends due, but received after March 31, 1846....	683	13	3

4722 6 2
£102458 0 5

PAYMENTS OF THE YEAR.

Missions—	£	s.	d.	£	s.	d.
West Africa.....	*586	8	4	8293	12	6
Abbeokouta.....	—	—	—	1885	3	9
Malta.....	—	—	—	93	1	10
Greece.....	*10	16	0	1000	13	1
Asia-Minor.....	*1	1	0	300	0	0
Egypt.....	—	—	—	1420	7	4
East Africa.....	—	—	—	675	13	6
Bombay and Western India.....	*184	19	11	2474	8	10
Himalaya.....	*2200	0	0	877	6	4
Calcutta and North India.....	*3887	15	8	12729	7	4
Madras and South India.....	*2414	8	4	14468	15	6
Ceylon.....	*792	18	1	5094	19	2
New Holland.....	—	—	—	120	0	0
New Zealand.....	—	—	—	7984	4	2
British Guiana.....	*623	6	8	1309	12	3
Trinidad.....	—	—	—	505	0	0
Jamaica.....	—	—	—	1657	7	1
N. W. America....	*10	10	0	1436	8	1

Contributions raised and expended in the Missions.....(10712 4 0) 10712 4 0

Students—

Institution: Salaries.....	979	8	0
Maintenance and all Educational Expenses (twenty-two Students)	2018	7	1
General Expenses:			
Travelling, Board & Lodging, &c	992	1	1
Students from Basle.....	600	3	5

Sick and Disabled Missionaries, including Voyage-Expenses, Widows, and Education of Children..... 6996 17 4

Publications—

14,750 Copies of Forty-fourth Annual Report.....	1144	2	7
20,000 Copies of Abstract of ditto....	77	3	6
165,000 Copies of Church Missionary Record.....	1045	7	0
144,000 Copies of Church Missionary Gleaner.....	259	13	1
180,000 Copies of Church Missionary Juvenile Instructor.....	552	12	6
688,000 Copies of Church Missionary			

* These sums are raised and expended in the Mission.

Paper.....	595	19	2
3,300 Copies of Missionary Register..	94	10	9
Miscellaneous, including Hough's Christianity, and Bishop of Montreal's Journal.....	799	1	7
Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.....	4447	6	2
Salaries of Secretaries, Clerks, and Collector's Poundage.....	1537	10	11
House, Office, and Warehouse Rent; Taxes; Warehouseman; Stationery, &c.....	760	0	8
Postage.....	174	6	11
Rev. W. Jowett's Retiring Allowance, Incidental Expenses, including Interest on Loans.....	200	0	0
	349	13	9
	£96662	10	3

SPECIAL FUNDS.

Fourah-Bay Institution Buildings' Fund: Supplies.....	1321	9	6
China Fund: Outfits, Passage, &c....	723	19	11
	£98707	19	8

Legacy of John Scott, Esq.

A Legacy of £7321, after the payment of the duty, has been received from the Executors of the late John Scott, Esq. Legacies of the same amount have been left to the British and Foreign Bible Society, and the Church Pastoral-Aid Society. A fourth sum of the same amount was directed to be divided among three other Societies. The remainder of Mr. Scott's property has also been bequeathed, in reversion, to the same objects, in similar proportions. The genuine Christian spirit in which these munificent bequests have been made may be best described in the words of Mr. Scott's will—

I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a Holy God, nor for rendering the slightest return of the unmerited mercies I have received; but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation, purchased by a Saviour's blood, which has been so precious to my own soul.

Intelligence.

AFRICA.—DEATH OF A MISSIONARY.—We have heard with feelings of the deepest sorrow, of the death of the Rev. E. J. P. Messenger, of the African Mission. The intelligence is said to have been received through a letter from an officer of

the Navy at that Station, who reports this melancholy event to have taken place at Fish Town, near Cape Palmas, in March last, after only a week's illness.

CONSTANTINOPLE.—A letter has been received from the Rt. Rev. Horatio Southgate, D. D., dated Constantinople, June 15. All connected with the Mission were well.

CHINA.—Bishop Boone, in a letter dated Shanghai, 9th March, writes : " We are all in the enjoyment of good health, except myself. I suffer just now much from the affection of my head. The school is progressing satisfactorily."

ATHENS.—The Rev. Mr. Hill writes, under date of 30th June, as follows : " Our Missionary Schools are as full as they can be ; and notwithstanding the extreme heat, (greater than we have known for many years past,) we continue to labor among them as usual—and the health of all our family continues good. On the 10th July we shall close for six or eight weeks. I continue divine service at the Church twice on every Sunday, having no assistance whatever ; but as our congregation is gradually falling off, and no travellers visit us in July and August, I shall, according to custom, close the church for a few weeks, holding service on Sundays at my own house. Miss Baldwin is preparing to leave us on the 20th July, and proposes to embark for New York from Marseilles on the 10th August. We trust, if her life shall be spared, that her visit to the United States will be most beneficial to the future interests of our Mission."

FUNDS.—We beg leave to repeat the substance of a notice recently published in all the religious journals of the Church, that the general or undesignated funds of the Foreign Committee are exhausted : that special contributions are needed to cover the quarterly drafts of our Missionaries at Athens and Constantinople, to be made on the 1st September : and that further aid is immediately required to cover shipments and drafts for account of the Mission in Africa.

Foreign Office, Sept. 22d.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of July to the 15th of August, 1846:

VERMONT.

Enosburg—Christ Church, $\frac{1}{2}$ 1 25
Sheldon—Grace Church, $\frac{1}{2}$ 2 75— 4 00

MASSACHUSETTS.

Boston—St. Paul's Church, Africa. 525 00
Trinity Church do . 223 70
Salem—St. Peter's Ch., additional
for Africa 20 00—768 70

RHODE ISLAND.

Providence—St. John's Church,
children of G. H. Dabney, Esq.,
2d payment, for ed., China.... 25 00
Warren—S. S. St. Mark's ed., Julia
Ann Brown & G. W. Hathaway,
Africa..... 23 56 48 56

CONNECTICUT.

Brandford—Trinity Church..... 5 80
Hamden—Grace Church..... 13 82
Monroe—St. John's Church..... 8 00
Portland—Trinity Church..... 25 00
Plymouth—St. Peter's Church.... 19 97
Stratford—Christ Church, mon. coll
Waterbury—S. S. St. John's Church
ed. T. C. Brownell, Africa.... 20 00
do do for Africa 5 00—110 59

NEW YORK.

Butternuts—Zion Church 10 00
Cooperstown—Christ Church..... 8 40
Fort Hamilton—Thro. Rev. J. D.
Carder, "anonymus," $\frac{1}{2}$ 10 00
Little Neck, L. I.—Zion Church,
monthly collection..... 7 67
Newtown, L. I.—St. James', China, 15 00
New York—Church of the Ascen-
sion, Mrs. De Peyster, \$35, Mrs.

Mowatt, \$25, Mrs. Thurston,	
\$25, Miss Turner, \$25, Miss	
A's. Scholars, \$57, ed. China	157 00
Last payment, Mrs. H. School,	
for Scholarship, at Athens....	80 00
Church of the Holy Communion	
received at the Offertory, Con-	
stantinople.....	10 00
St. Bartholomew's, Miss. Meet-	
ing, $\frac{1}{2}$	44 95
St. George's, a member of young	
Ladies Bible Class ed., China	25 00
St. Thomas's, Annual Sermon, $\frac{1}{2}$	46 62
do do.....	31 16
S. S. St. Matthew's, ed. Charles	
Morgan, Africa.....	20 00
Young Ladies of Miss Haines	
School, per Miss Elma Dore-	
mus, Treas., for ed. children	
in China.....	25 33
Late Mrs. Adams.....	20 00
Cash.....	3 77
A Friend to Missions.....	4 00
Brooklyn "D. H.".....	25 00—518 57

WESTERN NEW YORK.

Geneva—Trinity Church.....	15 00
Le Roy—St. Mark's Church.....	10 51
Lockport—S. S. Grace Ch. Constan-	
tinople.....	2 00
Oxford—St. Paul's Ch., Africa.....	10 00
Do Ladies of ed. Ruth	
Tracy, China, 2d payment....	25 00
Do Misses Van Wag-	
genen, 2d payment, ed. Wm.	
H. DeLancey, Africa.....	20 00
Syracuse—St. Paul's Ch. Constanti-	
nople.....	15 00
Do Africa.....	5 00—102 51

NEW JERSEY.

Camden—S. S. St. Paul's Ch. Africa	6 50
Chatham—For Constantinople.....	10 00
Moorestown—Trinity Ch.....	2 51
Newark—Trinity, for Constantinople	30 00—49 01

PENNSYLVANIA.

Philadelphia—Ch. of the Nativity,	
Spring Gardens, ed. of N. Sayre	
Harris, Africa.....	5 00
Do do do.....	16 70
St. Peter's Ch., for Bp. South-	
gate.....	75 00—96 70

MARYLAND.

Anne Arundel Co.—All Hallows, par	5 00
Baltimore—Mt. Calvary Church....	10 10
S. S. Ch. Ascension, China.....	14 54
St. Peter's Ladies Association,	
ed. Africa.....	18 00
"Baltimore," annual payment,	
Constantinople.....	25 00
T. W. Brune, Jr. Esq., 4th pay-	
ment, do.....	25 00
A Baltimore Churchman, do....	10 00
Georgetown, D. C.—St. John's Ch.	
W. G. Ridgley, Esq., ed. 2	
children, China.....	50 00
Prince George Co.—Holy Trinity	
Church.....	16 08
St. Matthew's & Zion parishes	17 25
St. Paul's.....	2 50
St. Mary's Co.—St. Andrew's par.,	
Constantinople.....	10 00
Talbot Co.—St. Michael's parish,	
Constantinople.....	12 19
Queen Ann's parish.....	13 50
Severn parish.....	2 50
Rev. R. S. Goldsboro, $\frac{1}{2}$	2 50—234 16

VIRGINIA.

Alexandria—St. Paul's Church....	10 75
I. R. ed. Hannah More, China.	22 00
Amelia Co. Ho.—Raleigh parish....	15 00

Berkeley Co.—Martinsburg Trinity	
Ch. Miss. Society, for Afri a..	10 00
Charlestown—Zion Ch., Africa and	
China.....	24 00
Fauquier Co.—Mrs. Baylor, $\frac{1}{2}$	2 50
J. A. Marshall.....	10 00
R. L. Randolph.....	5 00
A Friend, \$3, "G. L." \$2.....	5 00
Petersburg—S. S. Grace Church, ed.	
Nicholas Cobbs, Africa.....	20 00
Shepherdstown—Trinity Ch., Africa	
and China.....	60 00
Winchester—Christ Ch., Africa and	
China.....	32 06
Fredericksburg—Miss Agnes Gray,	
Athens, \$10, Africa, \$10.....	20 00—236 31

NORTH CAROLINA.

Fort Johnson—Several individuals.	15 00
Wilmington—St. James' Ch., China	88 00—103 00

SOUTH CAROLINA.

Bearfort—St. Helena parish, in	
completion of annual pledge for	
China.....	250 00
Do Ladies' Miss. Soc.,	
Greece.....	85 00
Charleston—St. Michael's Church,	
3 months payment for Constan-	
tinople.....	7 50
Do Church general.	15 89
Mon. Miss. Lec., June & July.	2 79
St. Stephen's Chapel, China.....	22 35
Do ed. Dan'l. Cobin, Africa	5 00
Do S. S. ed. Paul Trapier,	
Africa.....	10 03
Do Colored Cong. educa-	
tion, Theo. Dehon, Africa..	63
Do Female S. S. & Teach-	
ers ed., Constantia Dupont,	
Africa.....	8 87
St. Philip's Ch., 3 months con-	
tribution.....	59 00
St. Peter's Ch. Juvenile working	
Society, ed. 2 boys, China....	40 00
Do Working Society for Africa	100 00
Edward Lowndes ed., China....	25 00
Columbia—Trinity Ch. offerings...	34 75
Do for China.....	50 00
Do do Constantinople	30 00
Grahamville—E. H. Parker, China	1 25
John's Island—St. John's Church,	
bal. pledge sup. of Mr. Miles...	10 00
Do General.....	10 18
St. Helena's Island—Ch. at, China,	7 50—783 74

GEORGIA.

Savannah—Ladies Chinese Society,	
China.....	166 00
Christ Ch. Fem. Miss. Asso....	43 00
Do offerings, Greece, \$1;	
Africa, 44c.....	1 44
Robt. Habersham, Esq., for Bp.	
Boone.....	100 00
St. Mary's—A Missionary Station,	
Africa.....	5 00—315 44

FLORIDA.

St. Augustine—Trinity Church.....	3 00
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OHIO.

Columbus—Trinity Church Ladies	
Missionary Society.....	20 00
Newark—Young Ladies of Miss	
Hurds School, for China.....	18 00—38 00

KENTUCKY.

Lexington—Christ Ch. Ladies' Sewing Cir-	
cle, 4th annual payment, Constantinople.	25 00

MICHIGAN.

Detroit—St. Paul's Ch. coll., June.	22 34
Christ Ch. part of June & July	8 81—31 15

Total.....\$3468 44